

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. IV

LATEST MISSIONARY INTELLIGENCE.

Through the kind attention of our valued Correspondent in Liverpool, we have received our English publications for the month of March.

INDIA.

TRAVANCORE.

Extract of a letter from Rev. C. Mead, dated Negracoil, Travancore, 10th August, 1819.

Rev. and Dear Sir,—The last six months have been remarkable for a most grievous visitation of the destructive Cholera amongst the people of this district. Thousands have entered into Eternity, many of whom were 'worshippers of devils,' and of course ignorant of the only true God and of his Son Jesus. Though 'the plague has now ceased,' the desolations it has occasioned will afford matter for long and affecting remembrance. O that it may contribute to cause the inhabitants of this benighted land 'to learn righteousness.' We have been greatly distressed in witnessing the infatuation and delusion of the people, in the means resorted to for the purpose of chasing away the pestilence. We attempted to expose the folly and wickedness of the sacrifices offered to the cruel goddess, insatiably greedy of blood. But to whom did we address ourselves? To persons pretending to be under the inspiration of Satan; and counting it their glory that the devil had seized and possessed them! Crowds of people paraded every street, indulging themselves in gestures and language bordering on insanity, while their dishevelled hair, and horribly painted countenances, presented a picture of the confusion and wretchedness of the pit below! Harmless and ignorant people were at first impressed and obliged to join them, till they too imagined themselves partakers of the new inspiration,

which was considered an antidote to the disease. You will be anxious to learn what influence this deluge of idolatry had upon our Christians. I lament to say that attempts were made, and in many instances with success, to draw the new converts into the same error. To be neutral was impossible, and hundreds who had not been baptized swam with the stream. Those who had been baptized remained steadfast, and did 'not defile their garments.' We asked some who lived at the remote stations, 'What did you do when the idolatrous procession came round?' They replied, 'We all ran into the church to avoid joining it, and there we prayed for a removal of the disease to the true God.' Our people are like children for fickleness, and babes in knowledge, so that confident expectations of their steadfastness cannot be formed, especially if they are not soon baptized.

In consequence of the epidemic, which has carried off many, and terrified all, our schools and congregations have been almost broken up, and this, with illness amongst the schoolmasters and catechists, put a stop, for some time, to very active exertion. Having no regular medical aid at this station, I was obliged to devote my attention and time to the administering of medicines, furnished by the benevolence of government on the occasion.—Notwithstanding these discouraging events, we have had much to urge us still to press forward. Many are convinced of the folly of idolatry, and feel its inefficiency for their present and future happiness, and are not backward to renounce all desire 'any more to worship idols.' From these we select the most promising, and baptize them. I have lately baptized many (upwards of 500 persons.) There are still more candidates, saying, 'Your people shall be our people, and your God our God.'

The sublimity and purity of the Christian religion are the great stumbling-blocks in the way of the enervated, impure, and imbecile mind of an Asiatic. The heathens are divided among themselves as to the proper mode of worshipping the Deity, and they eagerly listen to 'a new way'; but they are confounded when they find ours to be so 'straight and narrow' as not to allow even a corrupt thought to be entertained with pleasure. We have persons of various castes willing to assume a profession of Christianity, so that caste is not such a serious obstacle as is frequently imagined. The renunciation of caste has been, I think, injudiciously and unreasonably demanded by every one wishing to become a Christian; and this has prevented many from examining the Scriptures and the evidences advanced in favour of our religion. O pray that the Spirit may be poured forth from on high, that these 'dry bones may live.'

We were residing lately near a Pagoda, famous for its annual festival. The manager of the feast observed, that the procession of the goddess could not, he feared, take place, as it was likely to rain. 'Then,' we said, 'it appears that your god has no power to prevent the rain from interrupting its own feast!' The Brahmins replied, '*If we had such a god what could we want beside?*' 'Such a God we declare to you,' was our rejoinder.

We have determined on forming a central school at Nagracoil for the education of the most intelligent boys and girls, to be selected from the other missionary schools. The latter will be the charge of Mrs. Mead, who from her missionary habits, knowledge of the language, and desire to do good, has already become a great blessing to the mission.

A commodious place of worship has just been finished at Titavelly, at the entrance of Travancore, and about 40 families baptized. The schoolmaster, lately a heathen, is training here to commence a school. This place is the key to an important populous country. A place of worship has also been erected at Agatesurun, near Cape Comorin, and several families baptized. We have now

doubled our number of schools and places of worship.

Mr. Mead expresses a wish to improve the agriculture of the country by the introduction of European ploughs, &c.

BELLARY.

Extract of a Letter from Rev. W. Reeve, dated Mission House, Bellary, Sept. 21, 1819.

REV. AND DEAR SIR, Such a supply has just arrived at this mission as, perhaps, never before, since the foundation of the world, came to Bellary. Here are 2000 of our Redeemer's Sermon on the Mount, printed in Canarese; near 200 Testaments in Teloo goo; almost the same quantity of English Bibles, together with 32 dozen of tracts in Tamil and Teloo goo, besides 82 dozen received a short time since. What a pleasing sight! It quite cheers my drooping spirits, and revives my too often desponding heart. Who can calculate the immense harvest that shall appear in the last day as the produce of this seed? It is of a precious and immortal nature, and will be scattered far and wide. O that it may fall into good ground, bring forth in some thirty, in some sixty, in some an hundred fold.

The affairs of this mission at present wear, upon the whole, a pleasing, promising, and encouraging aspect. Allow me, for your information, to take a brief and hasty view of the different departments.

TRANSLATIONS.

The great Head of the Church has been pleased to honour us, his unworthy servants, by sparing our lives and permitting us to complete in the beginning of the present year a version of the whole sacred volume in the Canara language. Since that time a large portion of almost every day has been employed in the work of revision. In this important exercise we proceed cautiously and slowly, diligently comparing verse for verse with the original, consulting the best commentators, in order that the translation may go forth into the world as faithful and correct as possible. The

responsibility that is attached to our character in this arduous and exalted mission often makes us trouble as we pace along from day to day. But as this is in such an especial manner God's own work, we feel peculiar confidence in looking to him for that strength, guidance and ability which we require.

Brother Hands has been at Madras the whole of this year, Brother Taylor, absent about three months at Madras. So that for a considerable time I have been quite alone. The care of all the schools, preaching to the English, and various other avocations, pressed so heavily upon me, that I was obliged to miss a day in translating; this has made the work proceed considerably slower than it would otherwise have done. We are now revising the 10th chapter of Exodus.

Brother Hands has finished the printing of Matthew, and is now going on with Mark, and will I hope in another six months at farthest, be restored to us again.

SCHOOLS.

This is perhaps the most important sphere of a missionary's labour. Here we seem to be sowing the *acorn*, it may be for our children, or our children's children to see the sturdy towering *oak*. These institutions there can be no doubt are silently undermining the strongest holds of Satan, and will prepare us ultimately to storm in a most effectual manner, his well-built and best fortified citadels. Unadulterated truth instilled into the youthful mind will do more than the machine of Archimedes, it will turn the world upside down.

In addition to our former thirteen native schools we have lately established another at Mokai, a very populous town distant about twelve miles from Bellary. This is in a very prosperous state, nearly seventy children attend daily: the schoolmaster is a superior and diligent man. Many of the boys will soon have committed to memory both our Catechisms, and the whole of the Sermon on the Mount.

We have in the past year formed an adult school also. This has hitherto

been conducted on rather a limited scale; but sufficient encouragement has been afforded to stimulate us to persevere, and not 'be weary in well doing.' Four or five who a few months ago did not know the alphabet, will very soon be able to read with tolerable accuracy the New Testament in Tamul. It is our intention that they should, if possible, learn to write also. These people all attend our Tamul congregation on a Thursday evening; one man in particular has discovered a very pleasant spirit—confesses the folly of idolatry, and wishes to understand the nature of Christianity. Adult schools, where practicable, are surely highly worthy the attention of missionaries, and may, if conducted with prudence and perseverance, be the means of delivering many a poor Pagan from that extreme ignorance in which otherwise he must perish for lack of knowledge, with that cutting language on his lips, 'I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul!'

One of the catechists has just been round to all the schools, and his report of their present state is very favourable. In several towns immense congregations assembled together, to hear him preach the Gospel; all the books he took with him were received with the greatest avidity. The schools, except one or two, seem all to be in a thriving state; hundreds of the children have now a large knowledge of the Christian doctrine, and the way of salvation, so that they may grow up to call the Redeemer blessed.

The schools established in Bellary and its immediate vicinity are pretty much under our eye, and we are able to see well to their different movements; all the children in these schools, that are capable of committing catechisms, &c. to memory, come to the Mission-House every Monday to repeat what they have learnt during the week. This we find an admirable plan for promoting diligence and progress in divine knowledge. O! that the Father of Mercies, may smile upon these institutions, and give them his rich blessing.

In addition to the above, we have very recently commenced a *Sunday School* for children, which promises very extensive benefits. The good people have made a considerable collection for the purchase of a *Sunday School Library*, suitable reward books, &c. &c. Fifteen young persons have volunteered their services as teachers, and nearly 80 children have attended regularly twice on the Sabbath since the commencement.

CATECHISTS.

Ryadass and Anunderayer continue to afford us satisfaction and pleasure by the outward consistency of their moral deportment. O, that in the last day they may be found to have been faithful stewards of the manifold grace of God. In our great work they are capable of rendering the greatest assistance. They have both good abilities for public speaking, and great fluency; their knowledge of divine things is very extensive, and it is our daily study and prayer that they may live more and more under its practical influence. We cannot help taking a peculiar interest in these two men, because so much depends on their personal piety, steadfastness, humility, and ardent concern for the advancement of Christ's kingdom in the world. Therefore may the Spirit in all his gracious and copious influences be poured out upon them. The very God of peace sanctify them wholly. I pray God that their body, soul, and spirit, may be preserved, blameless, unto the coming of the Lord Jesus Christ.

We keep them pretty well employed. No day scarcely ever passes by without their having some intercourse with the heathen, in order, if possible, to make known unto them the way of salvation. They talk with all strangers that come to our house, and endeavour to shew unto them the necessity of a divine atonement. Part of the day they occupy in copying tracts or translating. They always attend all our public services with the natives, and are in general the chief speakers. Besides this, Ryadass goes several times throughout the week into the public bazaars, and

other places of general resort, where he reads the Scriptures, and preaches unto the heathen that they should turn from lying vanities to serve the living and true God: and Anunderayer often goes and visits the people in their own houses, where he has long conversations with them on the great concerns of their souls.

Thus, my dear Sir, you see how eminently useful these men may prove to this mission. O then unite with us in praying for them, that they may be divested of all sinister views and motives—that for that warmth of temper and hastiness of spirit, so peculiar to the Hindoo character, may be substituted the humility of the Gospel, and that meek and quiet spirit which is of great price in the sight of God; and that they may, day by day, feel more of the constraining influence of Christ's love shed abroad in their hearts—judging that if one died for all, then were all dead—and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

AMERICAN MISSION AT CEYLON.

The following intelligence respecting the American Missionaries in Ceylon, is contained in a letter lately addressed by Mr. Charles Mault at Bombay, to a friend in England.

July 12, 1819.

Mr. Bardwell, a Missionary here, has had a letter from Jaffna, in the island of Ceylon, a few days ago which communicates some very pleasing intelligence concerning the conversion of several at that station. One of them, named Gabriel, is a very interesting young man, of superior talents, and considerable influence, and has given a decided evidence of his attachment to the gospel of Christ. Mr. Bardwell was acquainted with him during his residence on the island, and he speaks of him as being one of the most interesting young men, considering his advantages, he ever met with; but at that time as proud as Lucifer, and wedded as firmly as possible to his superstitions. It appears that reading the scriptures, and the conversation of the Missionaries, have been the

means of bringing him to the knowledge of the Saviour, and humbling his proud heart to the dust. Humility appears to be a particular feature in his character. After having felt the grace of God on his own heart, he began to declare the infinite love of Christ to every person he met. To speak after the manner of men, many such persons must be raised up among the natives, who can bear the heat and fatigue of a vertical sun, before this dessert will blossom and rejoice as the rose. Another instance of the power of God in the conversion of one of their schoolmasters is equally pleasing. He is also zealous for the glory of the Lord God, and the downfall of idolatry. With tears in his eyes, and the love of God in his heart, he is daily preaching to the children the unsearchable riches of Christ; and the result has been that many seem deeply affected with the things that make for their peace.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

The No. for the month of February contains a fac-simile of an Ethiopic letter, addressed, by direction of the late King ITSÄ TAKLEY GORGES, to HENRY SALT, Esq. Consul of his Britannic Majesty at Grand Cairo, who had forwarded to Abyssinia, by Mr. Pearce, some Copies of the Ethiopic Psalter, placed at his disposal by the Committee of the British and Foreign Bible Society.

As we have not the characters in which the original is printed, we can only present our readers with the following curious

TRANSLATION.

May this Epistle, which has been sent by Pearce Nathanael, reach the prince of nobles and priests, Salt. How is thy health, my lord and friend, exalted as heaven and earth? May the Lord refresh thy days! Amen, and Amen.

The book of the Psalms of David is exceedingly good, and very beautiful—so say all the men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David, to have the Meditation to the Prophets; (15 sections;) the Song of Solomon; (5 sections;) and the seven daily Hymns to our Lady Mary, written with illuminated head-pieces. With the Psalms of David,

therefore, write those that are to be written; viz. The fifteen sections of the Meditations of the Prophets; five of the Songs of Solomon; and the Hymn of Mary.

With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small, (i.e. printed in a small letter,) though it is esteemed. There is, moreover, no red writing, with which they adorn and beautify all the books of both the Old and New Testaments. In the same manner also make the writing of the four Gospels in both red and black ink, that the men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever; Amen.

This Epistle, which has been written by Waha Denghel, brother of Leesta, whom you loved, is, my Lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!

Remember me in your prayers, and love me; for I shall love you much; even as you have loved my brother Leesta. And may the Lord preserve you, both in your going out and coming in, henceforth and for ever, Amen. (Psalm cxxi. 8.)

I, Waha, shall pray for your prosperity, though distant from you.

P. S. Make cases for all the books, singly; for no one can suppose you unable: and all believe you to be the chief.

From the Missionaries in the Society Islands of the Pacific Ocean.

Huahine, September 18, 1818.

We cheerfully embrace the earliest opportunity to express our grateful acknowledgments to your Society for the liberal grants of paper we have received, which have been appropriated to the printing of the Holy Scriptures; three thousand copies of the Gospel of St. Luke have been printed, and nearly all distributed among the natives. Copies, agreeably to your request, we have forwarded to you. We hope the period is not far distant, when the other Gospels and Acts of the Apostles will be able in

the hands of the natives. Indeed they are already in a state of forwardness, and will, we suppose, be ready for the press, (which we have removed from Eimeo to this Island,) before we can possibly receive more paper from England. We wish to print 10,000 copies of the Gospels and of the Acts of the Apostles; which, while we view the very great progress the Natives make in learning, and their urgent desire to obtain and know the word of God, we expect will not supply their wants. Multitudes can now read, with ease, the Gospel of St. Luke; and their desire to teach others the word of God, seems to grow with their own knowledge.

It is common to see those who have been taught to read, sitting in circles in the cooling shade, or in their own houses, teaching those who know not. Not content merely with what they learn at school, they frequently sit in circles till midnight, teaching each other. In some of the Islands, where a Missionary has never resided, the natives can read and write; and many have known how to teach their neighbours, before their names were ever enrolled in the school-book.

We have often witnessed and deplored the condition of both American and English vessels that touch here; and should be glad, could we have a few English Testaments to supply such vessels.

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From the same, dated Eimeo, November, 12, 1818.

After stating the extreme difficulties which Mr. Nott had experienced in acquiring the language of the Islanders, and his competency as a translator, they observe—"300 copies of the Gospel of St. Luke fell to the share of this Island; and, though we had neither title-page nor binding, but simply the sheets as they came from the press, as soon as it was known that we had them, Brother Henry's house was surrounded by a crowd, which we verily thought would have materially injured it. We wished the people to wait till we could get something to cover the books, lest they should soon be destroyed by being delivered in sheets. "No, no," said they,

"let us have them in our hands." The vessel being about to sail with the Brethren to Leeward, Brother Henry told the Natives, he would not distribute a single copy till it was gone.

As soon as the vessel was outside the reef, the people assembled again, exclaiming, "the ship is gone, let us have our books."—In the mean time, we requested the Chief of every District, to give us a list of the names of those who could read, that, as our supply was inadequate, we might divide them in the most equitable manner. Having obtained this list, we distributed the copies accordingly; and gave them to each chief, to divide them in the best manner he could among the people. This pleased them much. Every district by this means received a few; and we are now happy to say, that there is scarcely one left unbound. Indeed it was remarkable with what diligence they got the skins of goats, dogs, &c. for the purpose of binding them themselves; and from the observation they had made of our work, they have bound them strongly and neatly. Never did we see such eagerness for the word of God! We have more than 6000 readers, and the number will probably, soon be doubled.

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From the Rev. Joseph Kam, Vice-President of the Amboyna Bible Society, dated May 21, 1819.

Last month I received the first fruits of your labours for the good of this populous colony—six boxes with the New Testament in the Malay language. We are very desirous of receiving the Old Testament likewise, and I hope you will supply us with it; for to this day I do not possess a copy of it as my property.

In consequence of the dreadful circumstances which have lately taken place, our Society, as well as the work of God in general, has suffered very much in this colony; yet, through infinite mercy, we enjoy at present a comparatively better state of peace and quietness. By the arrival of the New Testaments we are also again able to open new subscriptions among our religious friends, assisted by our present excellent Governor Kruythoff: he is very favour-

able to the propagation of religious knowledge among the natives of this colony, who manifest a great desire after the word of God in their own language.

The idea of our present Governor, as well as of many of our old members, is, that we should attach ourselves to the Auxiliary Society of Batavia, in order to facilitate our correspondence with the Parent Institution, in London.

When I lately arrived at a large Negary, (village) the name of which is Lileboi, north-west from Amboyna, upwards of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout they were carried out of the Negary, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the cxxxvi. Psalm. This is the fruit of the Gospel of Christ.

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From King Henry (of Hayti) to the Right Honourable Lord Teignmouth, dated Hayti, July 29, 1819.

My Lord,—The particular esteem which I entertain for your Lordship, has made me observe, that it is long since I have heard from you. I can give you no other proof of the concern I feel for your health, than by intreating you to let me know, whether it is such as I wish it to be.

It will, I am persuaded, give you the highest satisfaction to learn, that our schools continue to go on exceedingly well, and that our young Haytians make much progress. *The Holy Scriptures are now in the hands of all the scholars of our national as well as our private schools.* Six more schools, according to the British system, are going to be established in the Interior, by Monitors

who have been deemed capable of undertaking the management of them.

I am, with profound veneration and sincere esteem, &c. &c.

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From the London Jewish Expositor for March, received at the office of the Religious Intelligencer.

LETTER FROM A CONVERTED JEW.

The converted Jewish Schoolmaster, recommended to the notice of the Committee of the London Society, by the respectable Mr. Keetman, of Neuwied and who has been placed under the care of a pious minister on the Continent, has lately addressed to them a letter, a translation of which we subjoin with much pleasure, for the satisfaction of our readers.

Most honoured Fathers and Benefactors in Christ Jesus.

“With deep respect and great timidity, I venture now for the first time to address a few lines to you, whom the Lord has chosen to be powerful instruments for the extension of his kingdom here on earth, for the dispersion of the darkness of unbelief and superstition, and for the spreading abroad upon the whole surface of the earth the splendor of his light, and especially for the gathering of the salvation of the lost and straying sheep of the house of Israel.

“I cannot thank you for the generous support, you have granted me in the name of the Lord, in a better way, than by praising and exalting God my Saviour, both for his condescending mercy to me, an unworthy sinner, whereby he affords to me spiritual blessings, in rescuing me from perdition, and leading me to his marvellous light, and for his merciful and wondrous providence, with respect to the bodily wants of myself and my family, by committing, most honoured Fathers, the care of my preparation to his service, to your wisdom, and the care for my bodily wants to your beneficent charity.

“From the reports made to you by that estimable gentleman, Mr. Keetman of Neuwied, whom the Lord has appointed an instrument for bringing me into the right path, and through whose con-

versations with me, the first and effectual change in the sentiments of my heart took place, until the true light of salvation burst forth by the divine power, you will have been informed of the gracious and marvellous leadings with me, after it had pleased the Lord to reveal to me Jesus Christ, as the promised Son of David, and the promised Messiah; and from these reports you also will have learned, how much reason I have to be thankful to my Redeemer, and to devote all that I have to Him, who went after me with unutterable love, and by degrees made Himself manifest to me, as my Saviour from sin.

"It was one of the most remarkable proofs of his love to me, that it pleased him, to disappoint me in my fervent wish, for reception into the Missionary Institution at Basle, a wish, in which you likewise concurred to my great satisfaction; for thereby the Lord would obstruct *my own way*, and lead me through other dark and unexpected ways, perfectly adapted for the purpose of humbling my natural pride, for strengthening my faith, my hope, my patience, and my filial confidence to him, and to shew, that *His will* is always and at all times the best. He would for a time leave me to myself, that it might be known, what is in my heart, and if I in trials would continue to be faithful to him or not; he humbled me deeply, when I could not myself provide any longer for my livelihood, that I might learn, that I had to put my trust in all things in Him alone, and to experience, that He trains me up, as a man trains up his son. But he never hid his face from me entirely, and his grace never departed from me. For although I often grieved him through unbelief, yet his grace always was ready to restore calmness to my soul, by comforts never known before, that is, by conversing with him, both in public and social and in secret prayer, by reading and meditating upon the blessed truths of the Gospel, and in the conversation with his faithful friends, who always appeared to me as tutelar angels, leading me back to the right way, when I would go astray. I never shall forget the edi-

fying conversations I had with the Rev. Inspector Blumhard and the estimable Mr. Spittler at Basle, and the venerable Antistes Hess at Zurich, and their instructions and advice, for the benefit of my soul, shall never be blotted out of my memory.

"Thus the protecting hand of my Saviour has led me from my departure from Neuwied, until His providence brought me to Stuttgard, the chief place of a kingdom, highly blessed, in religious respects, by the Lord, where two of his faithful disciples, the Very Rev. Dr. Flatt, upper counsellor of the Consistorium, and minister of the Cathedral; and the excellent Mr. I. I. Hearing, by Him were made my friends, who have taken an active care of me, and whose exertions in my behalf have been blessed to that effect, that premission has been given both by the civil and ecclesiastical authorities, for my receiving instruction in the Christian religion, and also the holy baptism. My wife and four children are also arrived here in Esslingen, where they are instructed, and favoured with the daily conversation of true Christians, by which means the Holy Spirit has wrought in their hearts such a desire after the Redeemer and his grace, that it is their most ardent desire, soon to be received into his holy Church. God grants to me the great satisfaction to see my two elder daughters, of fourteen and twelve years of age, growing in the grace and knowledge of Jesus Christ, which makes me confidently hope in the increase of the good work, he has begun for the salvation of such poor sinners as we are.—As to my particular instruction and forming, it has been undertaken by the Rev. Mr. Herwig in this place a man, equally esteemed on account of his solid learning, and his genuine piety. In this particular also I have to acknowledge the mercy, the long suffering and the wisdom of my God and Saviour, that it is to the care of this forbearing, meek, and charitable pastor, he has entrusted the interest of my soul, who is able, not only to make me, by his meek and clear instructions, more thoroughly acquainted with the Chris-

tian religion, and to strengthen the ground of my conviction of its truth, but also to reveal to me and to reform the deep depravation of my heart, still too much inclined to be led away by a spirit of Pharisaism and of unbelief.

"At Easter I hope to receive, if it be the will of God, with my family, the Sacrament of the holy baptism. May the Lord crown it with his divine blessing. May through the baptism of regeneration, Jesus Christ become the life of our souls, and may he give us grace to preserve and to strengthen that life, that we may walk in his Spirit, and daily grow in grace and wisdom. May it be the will of the Lord, who passes by the wise and the great of this world, and has mercy upon the humble and the poor, to make of us instruments to the glorification of his holy name upon earth! May we by this Sacrament, become now children of God, and in the time to come, heirs of God, of Jesus and his glory!

"When I now look back upon the peculiar ways of providence with me, from my early youth until that period when I first began to examine the truths of Christianity, I am firmly convinced, that the hand of God already in my youth, has in mercy laid hold of me, in order to draw me to himself by the means of some particular circumstances.

"Born and educated by parents, who were distinguished by their piety in Judaism, and destined by them for the study of the Talmud, I felt within myself two moving principles, in direct opposition to that destination: First, a strong desire, to know my God and Creator, his essence and attributes; whereby I was instigated to read the word of God in my hours of retirement, and not to be satisfied with the superficial instructions of my teachers; and, Secondly, I felt the most decided and invincible aversion to all hypocrisy and dissimulation, and that excited in my mind such a disgust against the Talmud and my teachers, that I was fully determined, rather to suffer the utmost want, and to be deprived of the support of my parents and relatives, than to be an hypocrite and to remain longer in spiritual captivity. Therefore, when I in the way of a merciful

providence become acquainted with the Gospel, the light, which for a long time had been covered by the cloud of ignorance, burst out in full splendour. The glorious promises given to our fathers, of a blessing which should be granted, by a King, a Prophet and a Saviour of the tribe of Judah, a Son of David; I found them all fulfilled in the most perfect manner in the person, the life, the doctrine, and the achievements of Jesus of Nazareth. Full of joy, I threw myself in the arms of this Messiah I had found, as my Saviour and my Redeemer; and I was surprised at the darkness in which I hitherto had walked as a Jew and a despiser of the truth. But for a long time I was obliged to conceal my better convictions and sentiments, because I was a Jewish school-master, was dependent on the Jews for my support, and had to exercise the sacred duties of a husband and a father, until it pleased God, who had lighted in my soul a spark of faith, and began a good work in me, to rescue me by your powerful assistance, from that painful situation, and to afford me that joyful privilege, to make a public profession of my Saviour, and to glory in his grace before all men. The infinite love of Jesus, with which he has hitherto conducted me, and his providences, shall be to me pledges of his future mercy and his neverfailing grace. In this confidence to him, I hope, most respected fathers and benefactors, that he also will preserve to me your protection. My most punctual obedience to do, without any objection, all that you, in the name of the Lord, may determine on my account, and that lies within the small compass of my faculties, shall give you evidence, that it is my earnest design to be faithful to the Lord unto death. May it soon please the Lord to open the eyes of all my brethren and sisters according to the flesh, that they may repent, and seek the Lord their God, and their king David, and give honour to the Lord and his grace.—Amen. With these sentiments, I remain, most respected fathers and benefactors,

Your most humble servant,

B. G.

Esslingen, Jan. 22, 1820.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ADDRESS OF THE PRUDENTIAL COMMITTEE.

(Concluded from page 726)

As to *power*, or ability, the case is a strong one.

Had the receipts at our treasury the last year been equal to what they were the two years before, in proportion to the increased number of subsidiary societies, they would have amounted to forty five thousand dollars.

If we take the number of Christian communicants in this country at the moderate estimate of six hundred thousand; and suppose one quarter part of them to have been contributors to the funds of this Board; the amount of the donations and contributions the last year, divided equally among them, would give to each about twenty cents.

If we suppose the estimated six hundred thousand communicants to be equivalent in point of propriety, to fifty thousand families with an average income of only three hundred dollars a year; the total amount of annual income to them is fifteen millions of dollars. One tenth part of this, devoted to religious and charitable uses, would constitute a sacred fund of one million and a half a year. Of this let one tenth part be appropriated to the propagation of the gospel among the heathen; and we have here an annuity for this object of a hundred and fifty thousand dollars.

Thus far our estimates have been confined to Christian communicants: to that portion of the great community, who have professedly devoted themselves and all that is theirs to the redeeming God—have made their vows, sealed them with the symbols of his body and blood, and cannot go back; whose aggregate property—all that they possess—is to be held and used under the inspiring inscription—*HOLINESS TO THE LORD*—advancement of his cause.

It is not however from them only, that donations and contributions are to be expected. Others, and perhaps in greater numbers, have contributed, and will contribute; and, in not a few in-

stances, with equal readiness and equal liberality. All who esteem the Gospel as heaven's best gift to men—who regard it as good tidings of great joy intended for all people, must and will contribute for sending it to those who have not heard its gladdening sound.

For two hundred years, this nation has been growing in numbers and in wealth blest, by the favour of heaven, with food and gladness—with liberty and strength; and eminently with the means of *saving health*, and advantages for happiness enduring to eternity. And what, in the whole period, has this nation done for the many hundreds of millions perishing in successive generations for lack of knowledge? Besides the nameless little for some of the de pty to be commiserated tribes, whose names we have nearly extinguished, and whose lands we possess—what has even been attempted? Before the missionaries sent to India by this Board, less than ten years ago, what single messenger was ever sent from this Christian land to any nation or people in the widely extended regions of pagan darkness, with the tidings of redeeming grace, or the light of celestial truth? Yet how often, by every Christian in the land, all the long while has the devout prayer been offered—*Send out thy light and thy truth!*—and how often the mandate of sovereign mercy been heard and read—*GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!*

At length the slumber is broken. The sentiment has come to be felt, that something must be *done*—or the earth will never be full of the knowledge of God; that prayers must be accompanied with alms, and exertions. A new and exalted pleasure has begun to be enjoyed;—the pleasure of communicating to fellow beings, perishing afar off, durable riches. Is all this a transient gleam?—Is the work done?—Is Christian benevolence exhausted, or grown weary?—Is thirty, forty, or fifty thousand dollars a year—less than is given for the support of the Gospel in a single city, or for the temporal benefit of the poor in a second rate town;—less than the income of a single plantation, or the profits of a sin-

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gle voyage;—is this as much as this great community can give—and more than for a course of years it will continue to give, for the salvation of the heathen!—Who that has the smallest portion of the spirit of a Christian, or of the benevolence of a man, can entertain the thought for a moment?

It is then with no despondency of feeling, with no conscious misgiving, that we present the statements and representations here exhibited; and on the ground of them make our earnest appeal to our auxiliaries and friends, and to the community at large.

The whole goes to shew the necessity and the reasonableness of an effort—an immediate, united, and extended effort for increasing the funds of the Board. It is a fact which we ought not to conceal, that we have for some time felt ourselves restrained, and are at this moment painfully restrained, from answering most urgent calls.

In the Cherokee, Choctaw, and Chickasaw nations especially, the call for help is loud, and near, and moving. In all their districts they are pleading with pressing importunity, for missionaries, and schools, and general instruction; and they are even beginning to learn to do something themselves for these objects. Could we but answer their desires and favourable dispositions, not a little might be expected from them. Men and women of the right spirit and qualifications are offering themselves willingly for the service; but funds for sending them out and supporting them are wanting.

If the rest of the six hundred millions of human beings destitute of the Gospel, are at a greater distance; yet they are all of one blood with us, and must share in the same redeeming mercy, or perish; and their necessities are not less affecting, nor the demand of help for them less sacred, or less irresistible, than if they were nearer.

But not only are we unable to answer the urgent calls from various quarters for more missionaries and schools: if there be not an increase of receipts, we shall inevitably be in arrears for these already dependent upon our funds. Nor is it an inconsiderable increase which our ex-

gencies will require. Not less than twenty thousand dollars are wanted for disbursements which might with advantage be made immediately, and which cannot without serious detriment be long delayed.

Strong as our confidence is in the disposition and ability of the community; not less strongly are we persuaded of the necessity of exertion for calling forth the one and the other.

Liberality in contributing for the spiritual benefit of others, and especially of those who are afar off—counteracted as it perpetually is by all that is selfish in the heart and in the world—needs certainly not less than any other virtuous or Christian disposition to be every day, by proper means, quickened to vigorous activity. To provide for our own—for those not only of our own household, but of our own kindred, and neighbourhood, and country, the motives are so many and so various, that no man, not worse than an infidel, not destitute of natural affection, can resist them. But to provide for those who are most foreign to us, is a pure and exalted benevolence—a godlike disinterestedness—which, in a world so uncongenial as this, must require every possible support and excitement, to preserve it from depression and decay.

The friends of missions as well as others, are affected by the changes of times; and if their disposition for liberality to the cause be not kept in lively strength, they will be apt, on every adverse change, to withhold or diminish their benefactions. That this be not hastily or unnecessarily done, it may be proper for each one to consider what would be the consequence were all to do the same:—Whether the reason is any better or stronger for him than for thousands of others; whether, either without or with some special economy, he may not give his usual twenty dollars, or twenty cents, and not miss them at the end of the year: Or if it be actually a sacrifice to be felt, whether the object be not worthy of such a sacrifice,—and his own enjoyment from it will not be ample compensation, or the benefit conferred on some poor heathen needing the light of life, a full

equivalent:—Whether, in a word, the Saviour, were he present—and when is he not present?—would direct him to withhold, or even to diminish.

To the embarrassment of the times, no doubt, the necessity of the present appeal is in great part to be attributed. In the maritime towns, from which yearly, not a small proportion of our funds have been received, many are not only embarrassed, but really impoverished. But in the country at large, when has there been a time of greater general plenty? Our nation besides, is blest with peace, and exempt from the wastes and burdens of war. Will it then be a grateful return to the All Bounteous Dispenser for this favoured people, amid all their blessings, to be sparing in such a day as this, of aid to this great work of mercy, on which his heart is set, and with reference to which his bounties are bestowed? Or should it be forgotten that the people of England, under all the pressures of a long and unexampled war, were constantly advancing in their liberalities for promoting this cause?

In proportion, however, as the embarrassment of the times tends to restrain the liberalities of the community, countervailing influences and efforts become the more necessary. This cause must be supported with constancy—or not at all. To this consideration, which we deem a vital one, we intreat the most earnest attention.

In domestic missions, the number of labourers and the duration of their engagements, may vary from time to time in accommodation to circumstances; the missions may be suspended, and renewed, at pleasure; and if the support of them be fluctuating, yet the work may proceed. And so of other domestic objects, soliciting attention and worthy of patronage:—as they are at home, and under comparatively easy and optional management, they may be kept along, though the support of them be inconstant.

With Foreign Missions it is otherwise. In these the labourers must be engaged for life; the establishments must be permanent, and maintained in strength and efficiency. They cannot be suspended

and renewed—they cannot be varied at pleasure. If they are not supported with constancy, they must fail, and the work must cease.

With this view of the subject present to the mind, the question of withholding accustomed subscriptions or donations, or even of transferring them to any other object however worthy, will not be regarded as a light one. It comes near to the question, whether the heathen world shall be evangelized or not.

There is little danger that this cause will receive more than its due proportion of patronage. In importance, and in claims upon Christian attention and benevolence, it unquestionably is not second to any other. It can never be second to any other cause or object on earth, so long as a great part of the world remains in all the darkness and wretchedness of heathenism. Yet being *foreign* and *distant*—a thousand motives and influences are perpetually operating to cause it to be forgotten or neglected, even by its friends.

Exertion then is necessary. Much must be done to excite the missionary spirit; to call forth the disposition to sustain and bear forward the work, and to preserve this disposition in strength and activity. By whom shall it be done? We are few and feeble and our hands are full.

"I take it," says the illustrious Bacon, "those things are to be held possible, which may be done by *some person*, though not by every one; and which may be done by *many*, though not by any one." Are there not here and there in different sections of the country "*some*" individuals, who can and will step forward, and do what others could not do for this cause? Are there not throughout the land "*many*" who will do what they can?

If by special effort, the five hundred Societies auxiliary to the Board should raise their several proportions of the average sum of only ten dollars to each—besides what would otherwise be contributed—the total amount would be five thousand;—twenty dollars to each would be ten thousand; forty—would be twenty thousand. The same amount of twenty

ty thousand dollars would be obtained, were the average sum of twenty dollars to be collected in a thousand places, or by a thousand individuals.

So "*possible*" is the thing, and so easy. And shall it not be done? Will not every one of the societies do something in the way of special effort? Will not the officers of each Society make a serious matter of consulting on the subject, and seeing what can be done?—What, by collecting the arrears of subscribing members—what, by procuring new subscribers—what, by soliciting donations from those who are not and do not choose to become members;—in which service it may in some places be deemed advisable, that a suitable individual, or more than one, should be especially employed, for a longer or shorter time according to circumstances.

Will not every minister of the merciful Redeemer, attend kindly and earnestly to this object, and make it his care to procure, in the way that to him shall seem best, donations or contributions within his proper circle?—And will not every Christian—will not every person who loves the Lord Jesus, or esteems the Gospel a blessing—readily and gladly do something himself, and excite others to do something for the cause which should take hold so deeply of every heart?

As the object of this appeal is not only to obtain what is necessary for our present exigences, but also to promote the missionary spirit, and the permanent augmentation of the sacred funds, we beg to recal to the earnest attention of the officers and members of auxiliary Societies, and of all our helpers and friends, our address published in the *Missionary Herald* for Jan. 1818, and in the second edition of the *Coverision of the World*:—particularly the latter half of the address, in which the general system, deemed proper to be proposed for obtaining a regular and increasing supply of funds, is exhibited in detail. Had we now time we could add little on the subject, and we are persuaded that the system, if carried into vigorous operation in all its parts, will produce great results.

Thus, respected and beloved friends,

with simplicity of purpose we have made our statement and our appeal. Not for ourselves—not for any private object have we done it. It was a duty—indispensable. In the providence of the Redeemer and Sovereign of the world, a trust has been committed to us, to which we must be faithful. We present an object that should go home to every bosom. We plead a cause which, more than any other, is to be regarded as the cause of every person on earth. Had we a pen to write, or a tongue to speak, in a manner and with a force equal to the subject, this whole community should be moved as the heart of one man. May we not hope that—such as it is—this address will be read a second time, by every person to whom it comes; and be pondered, until—under the divine influence which we devoutly invoke to attend it—the heart burns with the subject, and hastens to communicate the sacred flame to others.

The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen. It can be done by no one man; by no few men; by no number of men acting separately or in small divisions. It is a very different affair from that of domestic missions. If done at all, it must be by extensively combined exertion. It must be regarded as the concern, not only of the few individuals on whom especially the burden of the work is devolved; but of every person who has a heart to love the Saviour, to prize the Gospel, or to feel for the temporal and eternal welfare of his fellow beings:—and the union must be such in system and in spirit—in organic harmony and sympathy—that those who are charged with the direction may safely confide, that in junctures of emergence or of pressure, their call for help will be received with a cheering countenance, and answered with promptness, alacrity, and effectual effort.

An experiment is now in process.

Hitherto it has been evidently marked with divine favour, and prospered beyond anticipation. Another, to be advanced thus far with better auspices is hardly to be expected. This experiment is approaching a crisis. If it fail, the raised hopes of many thousands will be dashed; and a darkness—scarcely less dismal in aspect on our nation and its churches, than on the poor heathen, thus abandoned to their doom—will settle upon the prospect.

It must not fail. If the friends of missions are true to the cause, it will not fail. The word of the everlasting God is sure, and his grace is sufficient.

In the name of the Prudential Committee, and with most affectionate and grateful salutations. S. WORCESTER.

Cor. Sec. A. B. C. F. M.

Boston, March, 1820.

REVIVALS OF RELIGION.

Extract of a letter from a Student in Union College, to a member of Middlebury College, Vt.

SCHENECTADY, March 6, 1820.

My dear brother C.,—I have received yours of the 28th of February, and believe me, dear sir, it is with feelings of peculiar satisfaction that I meet the *least* intelligence from Middlebury College. Much more am I rejoiced when I take from the hand of a dear brother, who it appears has not yet forgotten me, a full detail of the most important interests in your institution.

It is not in behalf of our Theological Society that I address you. Our Society has not met to transact any business of an ordinary kind for some weeks past;—but it is in behalf (though unrequested by them) of many *new born souls*, who have lately been ransomed from the dominion of Satan, and who are telling to all around them the wonders of redeeming love, that I publish abroad these tidings of great joy. I speak then in behalf of all in this College who love the Lord Jesus and to all in your College and to as many more as you may please to rejoice with this intelligence. *I proclaim the mar-*

vellous works of that God in this part of his vineyard—who is reconciling the world to himself through the mediation of his Son.

Yes my dear Brethren, if Angels rejoice over sinners repenting, how long and how loud are the *halleluias* to the Lamb, that are even now sounding from ten thousand golden harps! A story is now heard in this part of our land sweeter than ever dropt from the tongue of an Angel and richer than ever rung from the lyre of a seraph. It is the story of redeeming love, told not by those who have never been *redeemed*, but by the very *subjects* of this mercy; by those who but yesterday, were in the very *gall of bitterness*—under the *strong* bonds of *iniquity* and travellers in that broad way which leads to perdition.

A particular detail of God's dealings with this people and in several adjacent towns, cannot be given within the limits of a single sheet. Volumes could not tell the wonders of this work, nor the glory of its power—but sufficient may be said here to show you most evidently that the Lord's arm is not shortened, and that his *ear is not heavy to the supplication of his children in Middlebury College.*

The first tokens of God's mercy to this desolate region were witnessed, I believe, some time in October. The work first commenced at Saratoga Springs. There was an accession to that church of about 35 members. The work then subsided, and nothing very special was any where witnessed till toward the last of December. It commenced then in Malta, about ten miles from this place under the labours of a Mr Nettleton, a missionary from Connecticut.

It commenced I said, in Malta. It did—and with such displays of the power of God's Spirit in crushing the opposition of the natural heart to every thing holy, as are very seldom seen.

The *Deist* and *Universalist*,—the *Drunkard*—the *Liar*—the *Gambler* and the *Swearer*, were alike made the subjects of this heart breaking work. Four months ago Christ had no Church

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there. It was a place of *great spiritual dearth*—and like the top of Gilboah had never been wet by rain or dew. But the Lord has now converted that wilderness into a pool. They are an organized Church of 85 members, and the work of conviction is yet going on.

In Stillwater, about 22 miles from this place the Lord is doing wonders! There, Sabbath before last, 103 were admitted for the first time to sit around the table of their crucified Saviour; and in Pittstown and Scaghticoke, towns on the opposite side of the river, multitudes have lately been turned from darkness to light.

In Ballston, 12 miles north of this, O how cheering are the prospects of Zion! O how *glorious beyond all powers of description* is the work of God's grace. There praise is perfected from the mouths of the very *babe*; while "the miracle of grace" is faulter'd from the tongue of many an *old man*! I attended their last communion. It was two weeks ago last Sabbath; 60 were then united to the Church. I believe all were new converts. I attended an anxious meeting on the Monday evening following when no less than 50 were anxiously enquiring "*what shall I do?*" Since that time I have been told the work has assumed an appearance still more interesting. There has not, I believe, a single day passed since that period on which *no one* has been brought to a saving faith in the Saviour of sinners. The work is now spreading and extending its influence to every corner of the town. In very great mercy God has also been pleased to visit this city. It is now thirty years since the Lord visited this place by the outpourings of his Spirit. He has again come into his garden. It is now about 7 weeks since we witnessed the first tokens of his design in redeeming these lost sheep, and of bringing them to his fold; and though the work has progress'd very slow, when compared to its march in our neighbouring towns; yet the excitement has been constantly increasing from the first stages of its appearance. About 15 in town

have gained comfortable hope that their sins are forgiven, and nearly an hundred are under conviction. I come now to the College, the place of my residence and the sphere of my feeble attempts to bring souls to Christ; and O my brethren, it is with *joy unspeakable* that I give you some account of God's dealings with us *here*. From many of these rooms that have so long been the temples of obscenity and dissipation, is now heard the voice of thanksgiving and praise to the God of all grace for his *unmerited* mercy in saving poor sinners. At the commencement of this session our prospects of reformation were never more gloomy. It seems that Satan was aware that his dominion here was soon to be invaded. He rallied all his force and marshal'd out his bands against the camp of his enemy. But the Lord raiseth up one and putteth down another. Our professors of religion, (excepting two or three who had been abroad in the reformations during the vacations,) were sleeping on their posts! These few were convinced that it was high time to work, and trusting the result in the hands of their God, they took a *bold stand on the side of religion*. Nearly all of our sleeping Christians were easily wakened up. The Lord did it and gave us all a spirit of *humble fervent* prayer for the outpourings of his Spirit among our fellow students. Just at this period the Angel of Death came among us. Amos Huntington, (a member of the Senior Class who was formerly a member of your Academy in Middlebury,) died in his room! His death was very sudden, occasioned by the bilious cholic. The Lord sanctified this providence to the good of many souls. The call "*be ye also ready*" came home to the heart. A number were soon made to cry "*save Lord or I perish.*" About 27 are now hopefully converted and 16 attended our last anxious meeting. O Lord God continue this work till every *will* is bow'd, till every *heart* is melted in this Institution.

ANECDOTE.

OF MR. DOOLITTLE.

MR. DOOLITTLE took great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage. Accordingly every Lord's day, he catechised the youth and adults of his congregation; and this part of his labours was attended with the happiest effect. Of this we have the following striking anecdote. The question for the evening being, "What is effectual calling?" The answer was given in the words of the Assembly's Catechism. This answer being explained, Mr. Doolittle proposed that the question should be answered by changing the word *us* and *our* into *me* and *my*. Upon this proposal a solemn silence followed. Many felt its vast importance; but none had courage to answer. At length, a young man, about twenty-eight years of age, rose up, and, with every mark of a broken heart, was enabled to say, "Effectual calling is the work of God's Spirit, whereby convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and enable *me* to embrace Jesus Christ, freely offered to *me* in the Gospel." The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation were bathed in tears. This young man had been converted by being catechised, and, to his honour, Mr. Doolittle says, "Of an ignorant and wicked youth, he had become a knowing and serious professor, to God's glory, and my great comfort."

We recommend to our readers a careful perusal of the Address of the Prudential Committee of the American Board of Commissioners for Foreign Missions, published in this and the preceding Number;—and even a re-perusal will not be lost.

From the American.

NUMBER OF THE EPISCOPAL CLERGYMEN
IN THE UNITED STATES, 1820.

| | | |
|------------------------------------|------------------|----|
| EASTERN DIOCESE | } New Hampshire, | 4 |
| Right Rev. Alexander | } Massachusetts, | 14 |
| V. Griswold, D. D. | } Vermont, | 5 |
| Bishop | } Rhode-Island, | 6 |
| Rt. Rev. Thos. C. Brownell, D. D. | } | 43 |
| L. L. D. Bishop, Connecticut, | } | 70 |
| Rt. Rev. John H. Hobart, D. D. | } | 14 |
| Bishop, New-York | } | 25 |
| Rt. Rev. John Croes, D. D. Bishop, | } | 4 |
| New Jersey, | } | 48 |
| Rt. Rev. Wm. White, | } Pennsylvania, | 29 |
| D. D. Bishop, | } Delaware, | 5 |
| Rt. Rev. James Kemp, D. D. | } | 26 |
| Bishop, Maryland, | } | 6 |
| Rt. Rev. Richard C. Moore, | } Virginia, | 3 |
| D. D. Bishop, | } N. Carolina, | 4 |
| Rt. Rev. Nath'l Bowen, D. D. Bish- | } | 1 |
| op, South-Carolina, | } | 2 |
| Rt. Rev. Philander Chase, D. D. | } | 4 |
| Bishop, Ohio, | } | 1 |
| | Georgia, | 4 |
| | Kentucky, | 1 |
| | Louisiana, | 1 |
| | Missouri Ter. | 1 |

Total, 308

FOREIGN MISSION SCHOOL.

As the time of the annual examination of the *Foreign Mission School* at Cornwall, has been changed, since the last spring, it is thought proper to give this public notice to the friends and patrons of the school, that the annual examination of the school will take place on Tuesday the 16th day of May, at 1 o'clock P. M. and that on the following day, at 11 o'clock A. M. it is expected a discourse will be delivered by the Rev. David L. Perry, of Sharon, after which the usual exhibitions by the members of the school will be attended.

J. HARVEY,
Secretary of the Agency.

The Editor acknowledges the receipt of two dollars for the benefit of the Foreign Mission School in Cornwall, contributed by the Children belonging to the Centre District School in Redding, Conn. These children, after learning the object of the school, were desirous to do something to promote its interest. A box was procured, and the above sum was contributed by the children in a short time, principally from little rewards they had received for industry and improvement. The young lady who instructed the school, observes, that if this plan were generally adopted, it would not only have a tendency to encourage industry among the children, and fix in their minds early habits of benevolence but much might be done in this way towards building up the Redeemer's Kingdom.